may adjust their structure to attract more underrepresented groups to join their ranks.

The first section of the book contains a history of the situation of women in science, and an account of the role women have played in engineering. The second section goes on to discuss the barriers to increased involvement. The issues and barriers addressed in the chapters revolve around the issue of inclusion and alienation within STEM departments. Most of these barriers are the result of education methods, organizational structure, and academic culture that were set up by, and geared towards men. Distinctions are frequently made between the masculine, traditional method (hierarchy, competition, independence, lectures, and quantitative labs) and feminine (cooperation, interaction, collaboration, and experience) sySTEMs of education. Although male and female students are treated equally, they are instructed under the masculine sySTEM. Among female students, this can become contrary to our notion of femininity, creating a disharmony between the method of education and self-identity.

Along with the gender differences in education sySTEMs, barriers for women in the academic profession exist in the expectations placed upon researchers and other professionals. To be deemed successful in the field of scientific research, it is expected that a researcher devote all her time to this enterprise. Such assumptions regarding a successful scientific researcher exclude women who value life/work balances.

The third section explores masculinist science practices, especially as related to biological sciences and gendered reproduction. This emerging field of feminist science seeks to remove gender from science, which seems like a noble cause. Another chapter regarding reductionist methodologies details how women advocate for a holistic approach to scientific research. This would increase applicability and place research in its context. This topic bears discussion in its application to the betterment of scientific methodology.

The fourth and final section of the book contains chapters that offer solutions to the issue of inclusion of women including women of colour in STEM. If the barriers that exist are sySTEMic, solutions must be implemented by academic leaders and Deans. On the whole, solutions involve changing the nature of instruction to a more interactive, yet challenging and less traditional situation. It is suggested that forms of departmental organization be reorganized to emphasize a more collaborative and communicative climate.

I find myself comparing my own experience as a student in engineering and science with the discussions of the student experience in this book. With regards to the masculine method of instruction, in my undergraduate engineering experience, women learned to either adapt and become 'one of the guys' or rebelled and joined our informal 'ladies in pink' group. In my example, our effort to make our femininity known set up a mutual exclusion where we studied together, completed group projects together, and generally chose not to participate in engineering traditions (unless the whole group did). At present, three years after graduation, only one of six remains a practicing engineer.

The contributors to this edited volume, and its case studies, are entirely based in the United States. I wonder what would change in the argument if Canadian statistics and examples were used? Are there differences in the U.S. versus the Canadian post-secondary education sySTEM that would make these arguments irrelevant, or unsuitable? I also found that although there were many case studies and findings within the articles in this book that aligned with my own experience as a science and engineering student, it is not a book that my peers would likely pick up. It is stated that the book is aimed at students and academics in Women's Studies, which aligns with the call for change from Deans and academic administrators, but I believe that for cultural change to occur, the discussion of these issues should be happening among the women who are the focus of this book. To be honest, I would not have considered these issues if they had not been brought forward in this book.

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THE FUTURE OF WOMEN'S RIGHTS: GLOBAL VISIONS AND STRATEGIES

Joanna Kerr, Ellen Sprenger, and Alison Symington, Eds.
New York: Zed Books, 2004

REVIEWED BY DENISE HANDLARSKI

This collection brings together the "visions and strategies" of a diverse group of women. It is an engaging contribution to the changing field of women's studies. Symington and Sprenger begin their introduction with a dystopic view of the year 2033. They imply that women's movements will be responding to huge water shortages, chronic illnesses run rampant such as HIV/AIDS, and most of the world being run by military dictatorships. The implication is that women's movements must look ahead to the emerging challenges of a globalized world, and reorient around new struggles. This is what makes the collection compelling: the articles included offer solutions to current problems, but also anticipate how new strategies in women's movements might shape the world towards more healthy and inspiring visions. Many of the pieces refer to the slogan of the

world social forum: "another world is possible." Thus the book's title, *The Future of Women's Rights*, encourages women's movements to reframe their strategies towards the creation of a more just world.

Included in the collection are feminist academics and activists. Articles and interviews bridge the gap between feminist theory and practice. The book is not organized thematically, but the editors have ordered the articles in such a way as to highlight the dialogues that emerge. Joanna Kerr's article, "From 'opposing' to 'proposing': finding proactive global strategies for feminist futures," frames the rest of the book as it calls for women's movements to lead global change, rather than adopt a reactionary position. Bisi Adelye-Fayemi's article, "African feminism and trends in the global women's movement," discusses how African feminism can play a role in the "glocalization" of women's movements. The term "glocal" refers to a linkage between local concerns and global struggles. Adelye-Fayemi's discussion of the concerns of African feminists gives context to themes that recur throughout the collection. Adelye-Fayemi's concerns such as poverty and globalized trade are echoed throughout the other essays in the book. The writers then are in dialogue; they model glocalization and coalition building amongst women's movements, as they discuss the particularities of their local concerns in the context of these global trends.

Many of the writers in the collection focus on the divisions within feminism(s) resulting from the politics of difference. Sarah Bracke's piece, "Different worlds possible: feminist yearnings for shared futures," discusses the politics of collectivities and alliances in globalized spaces. Thus she posits, as do many of the theorists included, "alterglobalization" – a world in which human rights and equity are globalized, instead of a corporate-driven trade. Bracke's piece leads in nicely to Ana Criquillion's article, "Diversity as our strength, transforming power, public policy and popular culture." The editors have ordered the book in a way that highlights the connections between diverse women. Criquillion uses her activist work in Nicaragua to discuss the politics of global trade, cultural imperialism, and the need to see difference amongst feminists and feminisms as a source of strength. Thus, many of the essays in the collection echo one another, while offering their local or personal experience. This collection contributes to feminist theory by demonstrating concrete strategies for the re-energizing of women's movements towards increased relevance and power.

One potential pitfall of the collection is that the editors do not attempt to explain or resolve the contradictions between the articles. For example, Alda Facio's evocative piece calls for "feminist political spirituality," whereas other contributors take a strong stance against religious practice as combined with politics. Another example is Mahnaz Afkhami's claim that "the concept of women's rights is rooted in history rather than culture," which contradicts Criquillion who suggests that changing popular culture can lead to increased women's rights. The contradictions within the book highlight areas in which women's movements may need continued dialogue. Thus the pitfall of contradictory stances can be seen as one of the book's strengths: the editors have provided the space for this dialogue amongst diverse women. Another problem with the collection as a whole is the absence of any discussion of ecological and environmental feminisms. Surely concerns such as militarization and globalized trade are related to issues like the continued degradation of the environment. Despite this omission, the collection is otherwise comprehensive and details strategies for combating a range of issues within the context of an inspiring and joyful resistance for and by diverse women.

The collection ends with Rhonda Leeson's summary of an international survey of women taken to collect data concerning "the future of women's rights." Leeson's discussion of the data provides a useful conclusion to this book in which diverse women discuss their "visions and strategies." The conclusion therefore provides some hope in believing that "another world is possible" and provides the direction towards glocalized and alterglobalized coalition building that can help turn the visions and strategies in this collection into action.

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JACKFISH, THE VANISHING VILLAGE

Sarah Felix Burns
Toronto: Inanna Publications and Education Inc., 2007

REVIEWED BY REBECCA ROWAN

Rarely does a character (particularly one whose life and circumstances are so disparate from my own) latch onto my heartstrings with such tenacity, but that's exactly what Clemance Marie Nadeau, narrator of Sarah Felix Burns debut novel, has done.

Jackfish, The Vanishing Village, is a stunning work of fiction that reads like a memoir, as Clemance tells us her story in a series of flashbacks - from her impoverished youth in Jackfish, a northern Ontario village which has become a ghost town, to the small city of Coalville, Colorado, where she now finds herself - unemployed, separated from her husband, and pregnant at the age of forty-two.

In between lies a painful, some-